

MISCELLANEOUS.

JUSTIFICATION.

Is the grace of Justification a very little thing?

BY J. H. M.

In these latter days, when so much is being written and said on the subject of sanctification, there is a dangerous and a growing tendency to overlook the true worth and real importance of justification. The prevailing idea of the times was very clearly made manifest by the remark of a certain good brother, respecting the religious attainments of one of his neighbors: "Why," said he, "he does not even profess justification!" and the tone accompanying the remark conveyed the impression that justification is a very little thing, hardly worth professing or possessing.

This is a serious mistake, for there is nothing small or mean connected with the pardon of sin. The justified soul is a partaker of the Holy Ghost; he is a child of God, adopted into a royal family; kindly blood flows in his veins; and he is an heir to a crown and a throne. And those who deem justifying grace to be of small account place the standard too low, and think it possible for one to be justified and yet live in a state of partial consecration — that one may be justified, even though some duties are neglected and some sins harbored. But, if you will show us a duty which one may neglect, and retain his justified relation to God, we will show you one which a sanctified soul may neglect, and yet retain its sanctification intact. God does not make one law for the sanctified and another for the justified. "Thou shalt love the Lord thy God with all thy heart" applies alike to each; and to fall short of complying with this first and greatest commandment is to fall short of justification.

Is it, then, objected, that none but the sanctified can enjoy the blessing of justification? If so, we reply by saying that one may love God with all his heart, even before the work of entire sanctification is wrought — this being, no doubt, the case with those who, according to the light they have, are pressing forward in the direction of heart-purity. One may labor for his employer with all his might, mind and strength, even though hindered in a measure by infirmities of body; and he can do no more than labor with all his might, mind and strength, after those infirmities are removed, although the amount of labor performed in the last instance exceeds that in the first.

The justified man, who feels the presence of inbred sin, has no condemnation because of his having inherited sinful tendencies. Condemnation is the result of the neglect to use the means God has appointed in order to our complete cleansing; and, in view of the fact that a fountain has been opened for sin and uncleanness, no man can retain his justified relation to God except he seeks, according to the present light, a full restoration to the image of God.

It follows, then, that a truly justified soul loves God with all his heart, and is earnestly pressing forward in the direction of holiness, "counting all things but loss for the excellency of the knowledge of Christ Jesus." If in this there is anything small and unimportant, we fail to understand the true character and worth of the religion of Christ.

In conclusion, let me say to those who are seeking the grace of entire sanctification, be sure that your backslidings are all healed, and that you have the witness of your sonship; and then, in the light of this, which you will find to be a blessed experience, "go on to perfection."

HEART-TRouble, AND ITS CURE.

BY REV. H. C. FARRAR, A. B.

Of precious words of Jesus, the Man of Sorrows: "Let not your heart be troubled; ye believe in God; believe in Me" — this, in face of the old Testament declaration, backed up by almost every human experience. "Man is born unto trouble as the sparks fly upward." Eliphaz and Jesus; the old and the new; the legal and spiritual; shadows and full meridian sunlight! It was no difficult task which to choose; yet, trouble, trouble is to-day our earthly heritage. And how certain the heirship. There is no breaking of this will. No lawyer is keen enough to disinherit his client by long delays and heavy costs. Some poet, in a simple line, has couched the true thought: —

"On all humanity rests the curse of tears." Bitter, burning tears run from every eye; they stain every cheek; they wet every pillow; on every infant head the first baptism is a mother's tears. Trouble! how it follows us from cradle to grave, as a gaunt wolf hounding its prey! How it hies us to the dark prison-house of sorrow, as the stern sheriff marches his victim to the cell, in spite of protestations from dependent wife and hopeless children. Personal troubles, from within and from without; troubles domestic, commercial, social, coming because of neighborhood and State, because of thoughtlessness, foolishness, mistakes, errors, and sins; troubles real and imaginary! Their name is legion, and the sorrow they bring a real, heart-aching sorrow.

I seem to hear the long, low wail of woe that comes, in minor key, from aching hearts, from crushed spirits, from wronged and injured ones. It comes from the rude log hut, away out on the frontier; it comes from the manufacturing village, from the Fifth Avenue mansion, from the royal palace, from every whither! But hark!

I hear strange words; they break upon our ear as broke the angel-song upon the quiet, watching shepherds: "Let not your heart be troubled; believe in God; believe in Me!" Delightful indeed, after the long, angry storm, is the quiet stillness and beautiful sunlight! Most precious, after long, sharp paroxysms of pain, is the ease and the sweet resting sleep.

The Governor's pardon, seized by the poor imprisoned and condemned one, who, for conflicting feelings of hope and despair, life and death, can hardly believe it real; so we, earth-troubled ones, take this strange passage of the Lord Jesus, and for the struggle of faith and doubt can with difficulty persuade ourselves that it is divinely true. Yet so it is; the words are plain, and the thought is clear: "Let not your heart be troubled; believe in God; believe in Me!" Believe in the Lord Jesus, and you shall find that belief producing a perfect cure of the heart's troubles. Try it!

North Adams, Mass., Sept. 5, 1874.

THE SIGNS OF THE TIMES.

BY REV. NEWELL CULVER.

FOURTH ARTICLE.

The vast financial resources providentially placed in the hands of Protestant Christian nations, the influx of numerous and various foreigners to our shores, and the revival of the spirit of Christian union among evangelical Churches, are among the important "signs of the times." Let us consider

1. *The vast financial resources in the hands of Protestant nations.* The two most important Protestant nations are Great Britain and the United States. These are, perhaps, the richest financially in the world. Their domains extend over the most desirable portions of the earth, and their opportunities are the best for extending Christian civilization among mankind, of any people. Is it not a singular coincidence that the exhaustless gold mines of California and Australia were kept hid from the world until they fell into the hands of these two Protestant nations, and then immediately discovered? The worldly mind may see no hand of God in these singular coincidences; but the Christian, standing at the foot of the cross of the world's Redeemer, and remembering that "the earth is the Lord's, and the fullness thereof," that "the gold and the silver are His also," and that His Church "shall eat the riches of the Gentiles," can, by faith, behold the divine Hand in these providential developments.

Prussia, another Protestant nation, is also just now taking her place alongside the other powerful Protestant nations. She has subdued her foes, conquered proud Catholic France, enlarged her borders, and made all Europe feel her power. Has not God some great design in casting down the Pope of Rome, in dethroning Napoleon III, and in restoring United Germany to her former glory? May it not be that the land of Luther may be prepared to use her renewed power in spreading the true Protestant faith more fully in her own dominions, and among her neighboring Catholic nations?

2. *Another very important "sign of the times" is the rapid influx of numerous and various foreigners to our shores.* This land is an asylum for the oppressed, as well as a home for others who seek among us the comforts of this life. We have, therefore, in our midst a foreign element of Irish, German, French, Portuguese, Scandinavian, Chinese, etc. Some are alarmed at this rapid influx. There may be just cause to look at? Has not God sent them here that they may be blessed with freedom and the Gospel, and to carry back to their fatherland their new experiences in civil freedom and Gospel light? We have many converted Irish (once Roman Catholics), hundreds of Norwegians and Swiss, thousands of Germans, and some Chinamen, in the American Evangelical Church to-day, who were brought to Christ by coming under American Christian influences; and their "work of faith and labors of love" are powerfully felt on their fellow-immigrants and on their people in their fatherlands. Thus we see

"God moves in a mysterious way,
His wonders to perform."

3. *The revival of Christian union, among Evangelical Churches of different names,* is another good omen of a brighter day. Church history, especially in earlier and darker days of the Church, presents to us a fearful state of discord among different sects. Their bickerings, contentions, and persecutions were a disgrace to the Christian name. Even in modern times there have been a very few such men, as the author of "The Centuries of Lynn" and "The Great Iron Wheel," who have vented their sectarian spleen against good people who differ from them in doctrine and Church usages. To the praise of God it may in truth be said, such men and such books are growing "beautifully less" every year. These old prejudices are melting away. The "Spirit of Christ" is bringing the different evangelical Churches into closer and more heavenly union. We can retain our different Church organizations, where wide differences in sentiments and usages, in non-essentials exist, and labor side by side for the up-building of the Redeemer's kingdom, without serious ruptures or molesting each other in our great evangelical mission in the world. The *World's Evangelical Alliance* has presented before the people a beautiful example of all the essential elements of Christian unity. The "Provision," 10, 11, 12, or 13th P. M.; "Plymouth Dock," 1st P. M. or L. P. M.; "Calvary" and "Kershaw," of the 8, 7 and 4, or 8th P. M.; "Flixton," 4 6s and 2 8s, or 3d P. M. But the tunes of the measure of old worn out "Amsterdam," and others, with only one note longer, "Josiah," "Pensford," and "Mystery," bring out the character of forty-two hymns in our oldest editions. Never have I seen anything yet equal to their tune "Triumph," 25th P. M., for that hymn commencing, "Head of the Church triumphant," page 526, revised edition; or, with one more verse, in older edition, page 239. The "Harmonist," got up after the fire of 1856, by the late W. C. Brown, contained a tune, 8 8s, or 10th P. M., by the name of "Richmond," that is better than anything else I have ever seen of that metre!

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There is force and truth in a remark once made in Conference, touching this matter: — "If our people are poor, they will be poorer yet if we do not preach on these subjects. Give them the facts, and a chance to contribute." The people may be affected both with penury and penuriousness, yet experience fully proves that they will give something to the intensely interesting and weighty claims of Christian enterprise, if these claims are presented to their consideration. My sympathies are with the people, believing that the greater share of the fault lies with the preachers. During twenty-five years of labor I have never once been denied a material response to the calls of the Church in the field

"Force the heathen world to say,
See how these Christians love!"

When we see the different tribes of our modern Israel thus traveling in

ceive me to Himself! O, blessed thought! How heart-trouble dies, as the shadows of night before the breaking day.

Reader, are you troubled? Are the sorrows of your heart many? List to the voice of Jesus, the Man of Sorrows, and the One acquainted with grief. He speaks: "Let not your hearts be troubled; ye believe in God; believe in Me!" Believe in the Lord Jesus, and you shall find that belief producing a perfect cure of the heart's troubles. Try it!

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harmony, under the same divine Leader, drinking from the same "spiritual Rock," and feeding together upon the same heavenly "manna," and guided and protected in "the unity of the Spirit and bonds of peace," under the same "pillar of cloud by day" and "fire by night," we cannot wonder we hear them joyfully exclaiming, "We are well able to go up and possess the good land, for our God is with us."

"Let us at once go up."

"No more on this side Jordan stop,
But all the land possess."

Thus, "strong in the Lord and in the power of His might," with hearts united to Christ and to each other, they can sing, —

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Cheering "signs of the times" are these of "the promised day of Israel!"

CHURCH SUNDAY-SCHOOL.

The New York *Advocate* for August 20th, there appears the address of Rev. D. Curry, D. D., delivered at the Assembly at Chatsworth, Lake, on the "Church Sunday-School," in which he very ably presents the argument that the Sunday-school is Church work, not an outside institution, to be run by separate agencies from ordinary Church service, but an agency of the Church. In fact, the Sabbath-school ("Bible-school") I like better is the Church at work.

This very naturally suggests the topic of the pastor's relation to the Sunday-school, on which he says: "The pastor must be the real, as well as the nominal head of this department of the work of the Church. Better far out the prayer-meetings, and all the social ordinances of the Church for the use and edification of its adult members, than to commit the delicate work of training up the children and youth for Christ to less competent and less responsible hands. Sunday-school workers should recognize themselves as coadjutors and helpers to the pastor in this work, and, like him, engaged in a sacred religious calling. And, with the pastor thus leading on his helpers in their plain and simple, but most blessed work, very little organization is required. . . . He may have need of a superintendent, just as he has need of class-leaders among adult Church members; and he is best able to select and appoint one; and so in respect to all the parts of the system."

This is exactly what I believe. It is a fact that the Church work and Bible-school work is one in doctrine, spirit, aim and agency. Pastors are chief officers of the school, and must and ought to bear this responsibility. Their influence ought to be felt in every department of Church service, and most certainly in the Bible-school. They are the only officers that the General Conference requires reports from, and these must be given to both the Annual and Quarterly Conferences.

It may be right, and highly proper, that the superintendent report the condition of the school in the Quarterly Conference, but he does it as an agent of the pastor, and not by Disciplinary requirement. The pastor, under Christ, is the recognized head of the Church, and no office on this round world can be above it. About his appointment by the pastor, there may be an honest disagreement; but whether chosen by the school, officers and teachers, or by the Quarterly Conference, no one should be selected to fill this important office that is not in full sympathy with the pastor's work. T. J. ABBOTT.

Charleston, S. C., Aug. 27, 1874.

IT LOOKS BADLY.

Those very frequent blanks in the statistical columns of the Annual Minutes of the Conferences have a bad look; they tell a tale of sordid avarice on the part of the people, or of culpable neglect on the part of the preachers. The New England Churches, in their benevolent efforts, are very like New England farms; some of them are well tilled, and present a thrifty appearance, and many are much "bound out." The picture they present, in the columns of benevolent collections, is like that seen on some of the hills of New Hampshire, and on the sandy plains of Massachusetts, where the farmer mows a part of his field, leaving large patches of weeds and bushes as worthless or intraversable.

If Paul were to write an epistle to the New England Churches, he might well say, as he did to the Corinthians, "Now, therefore, there is utterly a fault among you. . . . Nay, ye do wrong, and defraud, and that your brethren." Perhaps he would have something more to say about "covetousness, which is idolatry;" and he might, in regard to this work, say something to ministers about being "workmen that need not be ashamed, rightly dividing the word of truth" among all the rest, and announces the devil as his master. How can that be? Will the shadow ever leave the sun? Satan is a preacher and a creature of love, but his dread Satanism is to disappear. Pretty verses cannot hide such horrors of doctrine.

With a bright up all it hath kissed,
And a shade that will never decrease."

But Raphael defends the devil, and the terrible spirits talk with him, and rather like him. He is only

"That stern necessity of fate;
He is not happy, and not miserable."

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—*Num. xiv. 21.*INDIA.—Rev. W. J. Gladwin, of the India Conference, writes a most interesting letter to the *Central Christian Advocate*, from which we extract the following:—

"Our new mission-house in Cawnpore is 62 x 84 feet, including verandas, and contains five large rooms. The chief care in building here is protection from the heat. Hence the necessity of large rooms and careful ventilation. This house is of brick, flat roof (made of iron rails from the railway track, two feet apart, and covered with large flat bricks, and concrete). The house-top is a delightful retreat in the 'cool of the day,' as we promenade its 'hurricane deck,' talking of our work here below, or singing of our mansions above.

"Our church and mission-house are situated in the best possible place for the work God has given us to Cawnpore.

To the west lies the native city, with its 120,000 soul; northward are the 'civil lines,' or residences and offices of civilians; south of us are the cantonments and railways, with about 1,500 English; and eastward are the Ganges river and the ex-kingdom of Oudh; a few rods from our house are the post-office, the telegraph office, and an ice factory—very useful institutions; our school for English children, under Brother Jackson, is half a mile down the Ganges, and Brother J. has an elegant assistant in the person of Mr. J. J. Annett, formerly a clergyman in the Established Church of England, then in the military service, which brought him to Cawnpore, and here he was converted a year ago. Mr. E. Davies, of Calcutta, is also assistant in the school.

"Last week ten were converted in our English congregation. In our class-meeting last evening were many happy witnesses of the power of God unto salvation, and the work is growing in the hearts of the people. Here we have the same happy experiences, the same struggles with the world and Satan, and the same sacred songs of salvation which you have in the Lord's work in the Mississippi valley."

GOOD NEWS FROM JAPAN.—The *Chicago Standard* contains a most cheering account of the present missionary work in Japan, from Rev. Nathan Brown. He says:—

"Recently a decree of the Government authorizes the Japanese to employ as teachers whosoever they choose, but permission must be obtained in each case from the Bureau of Instruction. One of the Wesleyan missionaries is teaching a class of native inquirers at the capital, on the very spot where stood the old inquisition, or prison, where so many Roman Catholic missionaries and converts were incarcerated for the purpose of extorting from them information and recantation. The occupant of the ground, an enlightened and liberal Japanese, but not a professor of Christianity, has resolved not to part with it, except for the purpose of erecting a Christian Church whenever one is wanted.

"Many missionaries are scattered through the country, nominally as teachers, but actually as pioneers in the work of Gospel evangelization. I am told there are twenty professing Christians among the government officers at the capital, now called Tokio, formerly Yedo. Mr. Hatake Yama, one of the native Christians, converted in America, is now at the head of the Bureau of Instruction. His predecessor was a bigoted opposer of missionaries.

"At Yokohama we have perfect freedom, except that we should not probably be allowed to preach in the streets of the city."

MEXICO.—The mission of the Presbyterian Church in Mexico is very successful, says the *Presbyterian*:—

"Though late in entering into the field, enlargement has come speedily. In Zacatecas, where Rev. Mr. Phillips is laboring, there has been an addition of 53 on profession of faith and baptism, who were examined with much care before being received into the Church. In the city of Mexico, on Sabbath, May 24, 63 were received, most of them in the prime of life, and many of them fitted to exert a large personal influence."

The mission of the Methodist Episcopal Church, under the superintendence of Dr. Wm. Butler, is accomplishing a great work among that vast population. Mexico must and will be given to the Redeemer.

ITALY.—Our mission in Italy is prospering greatly. The *Nismes Evangeliste*, of August 6, says of the conversion of a Professor at the Vatican Seminary to the American Methodist Church:—

"M. Theophilus Gay, minister of the Episcopal Methodist Church at Rome, writes that on July 26 the Abbe Alceste Lauma, Professor at the Vatican Seminary, a most influential member of the Roman clergy, left the Papal Church and joined Methodism. Our chapel was crammed. The ex-Abbe Lauma ascended the pulpit, and, full of emotion, made a profession of evangelical faith which deeply impressed the whole audience."

Dr. Lauma is a young man, possessing great gifts, and the finest qualities of mind and heart. At all points in Italy our mission work is prospering.—Rev. Antonio Arrighi, well known to many of our readers, is in the midst of the fight, with harness on, and is nobly doing his duty for Christ. The Lord is wonderfully pouring out His spirit.

TEMPERANCE.

"NARCOTICS."

BY REV. GEORGE TRASK.

I like several late articles in the *Her* very much, and, fresh from their perusal, I must tell you so. That article on "Narcotics," by David Snow, esq., has the genuine ring of reform; it assails tobacco, and "all that, and all that," and in doing so it assails a host of huge iniquities. Should all bankers speak in the manly style of this distinguished banker against tobacco, and its rascally affinities, widows and orphans all about us would not be biting the dust by reason of bank failures and bank embezzlers. Embezzlers in our banks, post offices, and custom houses, are well nigh, to a man, mighty smokers, as "Nimrod was a mighty hunter."

Our well poisoned, fashionable, cigars lead to wine; wine to gambling, "chambering and wantonness;" and these, of course, to profligacy, robbery and bankruptcy. And our Churches are becoming depleted, and our penitentiaries crowded.

Tobacco, dear old Father Bates used to say, is "the devil's seed-corn;" and I feel justified in saying that the fashionable drugged cigars and accompaniments of our day stand at the head of seductions which lead millions into the "broad road" which leads to the "gates of hell."

Your articles, "Work at Camp-meetings," and "Utilizing Camp-meetings," are significant, and, in common phrase, "mean business." Indeed, brother, should your denomination act up to their full import you might fulfill the prediction of President Jefferson. Mr. Jefferson, in discoursing with Prof. Caswell, touching denominations, said, "Sir, the Methodists will take the world, for they are always at it."

Rep.—You believe, then, Mr. Croft, that Dr. Spear is just what he is represented and advertised to be?

Mr. C.—Yes; he cured me; in fact, he gave my life, and I know that my friends have never been satisfied with him. Several of my family who have been under his care think as much of him as I do.

Rep.—You have perfect confidence in him, then?

Mr. C.—I have.

Rep.—Would you be willing to have these statements published?

Mr. C.—Yes; I am perfectly willing to give the public my experience with the doctor.

Rep.—You would be willing, then, to sign a certificate for the doctor?

Mr. C.—Yes; I have offered him one at any time, and I will place it in favor of him, and I will sign it, for I don't think you could write any thing too strong.

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Rep.—You are willing, also, to give any cause your opinions on the subject?

Mr. C.—Yes; I should consider it a duty to inform all sufferers where they can obtain relief.

Rep.—Thanking you kindly, Mr. Croft, for your information, we will bid you good-morning.

Another person visited by the reporter was Mrs. S. S. Sanford, Ellsworth Street, Dorchester.

After a pleasant walk, perhaps half an hour in our cars, we reached Ellsworth Street, and upon inquiring for Mrs. S. S. and making known our business, we were politely received by the lady in question, who was very kind.

About six or seven years ago began to notice the approach of consumption, which gradually grew worse as time wore on, and felt that I was slowly but surely dying. Dr. Spear by using tobacco, I lectured in the evening in the town hall to a noble body of young men on the destructive effects of tobacco in manifold respects." The poet uttered an exclamation of surprise: "a prodigious worker!" He mused a moment, and said, "I will give you your epitaph." Then in a Hudibrastic sort of verse I said, "Whether ye eat or drink, or whatsoever ye do, all to the glory of God," and showed them they could not glorify God by using tobacco.

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ZION'S
HERALD.

THURSDAY, SEPTEMBER 17, 1874.

ZION'S HERALD.
FIFTEEN MONTHS
FOR ONE SUBSCRIPTION.
VIZ., ONLY \$2.50.

New subscribers who will forward their names between this and October 1st, shall have the paper the **BALANCE OF THE YEAR FREE!** And on the payment of their subscription it will be dated January 1, 1876.

This offer is made with the expectation of adding to our list a large number of NEW NAMES. We wish most earnestly to appeal to every **Methodist minister** to make the offer known to his people AT ONCE. Do not, brethren, allow the matter to be delayed. There is not probably a Church in New England where there could not be obtained many new subscribers by a little special effort.

Also, bear in mind that the interests of the paper are largely in your hands. We send out no special agents, and if you fail to give us your attention, it is entirely neglected.

Be kind enough to announce our offer to your congregations without delay. Also, make arrangements for canvassing the Church and Society. If it is not possible for you to give it your personal attention, select some suitable person to do so.

A few days lists of subscribers will be forwarded to each preacher. As there are sometimes more than one post-office on a charge, some names may be omitted; if so, please notify us of the omission, and the names will be sent at once.

The same premium offered last year will be offered this, viz., THE "MARCH OF MILES STANDISH" (the best picture ever offered by any paper in America), to all old and new subscribers who pay 50 cents extra.

We sincerely hope that every preacher will call the attention of his people to this offer, and urge upon those who do not take ZION'S HERALD the importance of doing so.

And let every reader of the paper recommend it to his neighbor who may not be a subscriber.

Persons wishing to subscribe, and not finding it convenient to pay now, can forward their names immediately (that they may have the full benefit of our offer), and send the money be tween this and January 1st.

A. S. WEED, PUBLISHER,
36 Bromfield St., Boston.

Dr. Curry (or somebody else, as the editorials are impersonal, and it is not a little difficult sometimes to distinguish the "Original Jacobs" from his substitute) in the *Advocate* of September 10, declines to be held personally accountable for the sentiments of every article found upon the editorial page. He finds among his exchanges both praise and blame incorrectly distributed; he being subjected to both upon a misconception of his authorship of certain editorials. Like other commonwealth men, he has also been made sponsor for certain smart sayings which he may have uttered, but he did not, they having been indirectly attributed to him. ZION'S HERALD has unfortunately signed innocently, and with the best intentions, in this matter. It attributed to him a certain "fine point" in opening the religious services at the Round Lake Camp-meeting, on the morning when President Grant was introduced. The editor said this "fine point" in the letter of a prominent present at the meeting, and communicated to a religious paper, and naturally felt said quodling it; but all doubts were removed when mentioning the incident in his office, at once responded and said, "that is true, I was there, and on the platform, and heard him say it?" There now! is not this a case of unmitigated sonnambulism? What next we come to in the line of news? What can we expect that we read, or even hear? After all it was a nice thing to say, and the long suffering Doctor seems rather disposed to congratulate him self that the story will be believed, in spite of his denial of it!

We are pleased to learn that the Church in Westfield is in a prosperous condition. Arrangements are now making for the erection of a new house of worship, which, with the furnishing and the land, will cost about \$70,000. The house will comfortably seat 1,300 people, and more can readily be accommodated in it. It will be a model in respect to convenience.

The services in this large and vigorous Church last Sabbath were of a very interesting character. Twenty-four persons were received into full fellowship, three by letter, and twenty-one on profession of faith. — The service of admission was of unusual interest. Dr. Twombly returns from his college presidency to his former and loved work, and to one of his old charges, with his wonted earnestness and devotion, and is meeting with the hearty co-operation and warm regard of his people. We trust a rich revival will anticipate the erection, and afterwards crowd the new temple.

AMONG THE MOUNTAINS.

The dedication of a church at Whitefield, N. H., two weeks since, was the occasion to us of a delightful visit, for a few days, among the White Mountains. Our tour was rendered particularly agreeable through the company and attention of Presiding Elder Flood, in whose diocese—the Concord District—the service occurred, and his estimate of the service occurred, and his estimate of the service.

Whitefield lies upon the Boston, Concord and Montreal Railroad, fifteen miles above Littleton, four beyond the "Wing Road," which branches off to Fabian's and the foot of Mt. Washington. The Portland and Ogdensburg road, which is now being constructed through Crawford's Notch—a wonderfulfeat of daring engineering, the road, apparently, being hung in the air, or blasted out of the side of the mountain, eight hundred feet above the frightful gorge in which the Saco River takes its rise—passes directly through this town, which will make it a very important railroad center. The village is situated upon an elevated and narrow plateau, surrounded by high hills, up which many farm-houses are creeping, as well as down the ravine towards the railroad and a small stream which flows into it. The steam engine, and varied apparatus for executing and finishing the finest pictures that are made, grew to its present perfection.

The brothers, in addition to the immense collection of home pictures which they have obtained with their own instruments, have imported the best European and Oriental negatives. They number now nearly two thousand. The junior Mr. Kilburn visited Mexico about the time Bishop Haven was there, and brought back with him nearly a hundred and fifty negatives of the most remarkable points in the grand scenery of our sister Republic, and the chief buildings in the capital and principal cities. Among the latter we find our own church, with a picturesque group, containing our Dr. Butler and his congregation. The illustrations of Bishop Haven's forthcoming and very interesting book upon Mexico will be enriched, doubtless, by many of Mr. Kilburn's pictures, taken on the spot. The catalogues of their pictures, which are sold at very moderate prices, can be obtained by addressing them.

We have not space to do justice to our visit to Mt. Washington. The branch railroad, of which we have spoken, delivers its passengers at the door of the Fabian House, kept by Lindsey, French & Co.—one of the largest and best appointed houses of the old meeting-house, and rendered a removal necessary. The Freewill Baptist brethren seized the occasion to construct an edifice for their own accommodation, thinking the Methodists unable to enter upon such an undertaking, and that probably they would ultimately come into their fold. They had little conception of the Church loyalty of the few families belonging to this denomination, of the strong sympathy they had in the community, and of the vigor with which they could urge a religious enterprise when they entered upon it. The Baptist brethren had been engaged in their work more than a year before the Methodists made their first movement. The former have erected a large, handsome edifice, which is an ornament to the town; but the Methodist Church was dedicated two days in advance of them. The latter church edifice is somewhat smaller, but it is a perfect gem of a building, thoroughly finished, with all the Church apartments for social and public service finely and fully appointed, finished on the inside in ash, handsomely frescoed, cushioned throughout, with a chancel and singing-galley behind it that leaves nothing to be desired. A fine reed organ for the vestry was given by a former boy of the town—Mr. Austin C. Chase; and Mr. Ryder, of Boston, put up in their orchestra the powerful and sweet organ which for a while discoursed its melody in Wesleyan Hall, to the admiration and enjoyment of its hearers.

The house cost seven thousand dollars. Of the three thousand not already subscribed on the day of dedication, over twenty-two hundred were raised, and the rest will be readily provided for. The pews have already all been rented, at prices meeting all their current expenses, and the only regret now felt is that the edifice was not larger, the demand for seats being already greater than the supply; but one or two hundred additional seats can be provided, as required, in the broad aisles during the summer months, when visitors seek to worship with them. From being simply a preaching-place on alternate Sabbaths, Whitefield springs into the front rank of the New Hampshire Conference stations. A great incentive and inspiration in this noble work has been the presence and labors of Rev. Wm. Eakins, lately received into the Conference from Drew Seminary—a young man of more than ordinary promise, a Christian gentleman, studious, cultivated, and devoted to his work. He is just now suffering from an acute attack of disease, but the desires and prayers of his people already anticipate his early recovery. We earnestly hope that their expectations may be realized.

At eleven o'clock on Thursday, the 3d, the dedication of the beautiful church crowded its walls. The Presiding Elder preached to a good audience in the evening, although the rain

and darkness without made it uncomfortable to reach the church. On the succeeding Sunday Brother Flood and the editor found again a house full of people to listen to the Gospel. Almost all the ordinances and forms of religion, administered by us, marked the services of the day. Love-feast, baptism at the altar and by immersion, and the Lord's Supper were enjoyed, in addition to the ordinary exercises.

Between the dedication and the succeeding Sabbath the indefatigable Elder led us through a round of most exciting and delightful sight-seeing rides. From Oak Hill, in Littleton, we were permitted to enjoy, on one of the clearest of Fall mornings, another full view of the Mt. Washington chain—a vision only surpassed by that obtained at Bethlehem and Jefferson, and one from which it is difficult to tear the eyes away.

In this beautiful New Hampshire village (Littleton) we were introduced to the elder of the Kilburn brothers, and permitted to examine their great stereoscopic establishment—the largest and best appointed in the world. A few years since, becoming interested in photographic pictures, these ingenious mechanics, the younger developing much artistic talent, commenced to take pictures of the magnificent scenery around them. Gradually their business increased. With an ingenious portable apparatus the younger brother began to travel, taking the scenes he visited; while the establishment at home, with its steam engine, and varied apparatus for executing and finishing the finest pictures that are made, grew to its present perfection.

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From the piazza of the house the summit of Mt. Washington, with its hotel, can be seen, and the progress of the train up the railroad can be followed. In the parlor during the evening of our visit at the Fabian, we had the pleasure of an introduction to Sylvester Marsh, esq., the inventor and constructor of the singular steam railway that has rendered the ascent of Mt. Washington a song instead of a sweat. Like all men of genius and courage, he is as modest in his estimation of his work as he is cool, persevering and successful in its execution. Through his politeness we were induced to delay our return and enjoy the wonderful vision afforded by the summit of Mt. Washington. It requires no little nerve to ascend nearly three miles in the air, rising often one foot in three, with precipices between one and two thousand feet in depth yawning below you, until you comprehend the character of the defenses against an accident. Probably no railroad train in the world is so thoroughly guarded against calamity, or so safe as this. An amusing story is told of a lady who pursued the question of the various safeguards to its extremity.—"What," she inquired of the conductor, "would happen if the lever you hold should break?" "Another brake there" (pointing to it), answered the conductor, "would hold the car." "What if that should break?" "Still another would hold it," was the answer. "What would become of me?" inquired the anxious woman, "if that also should give way?" "That depends," said the conductor, coolly, "upon what kind of a lady you are?" The matter was not pursued any further.

An hour and half up (and less time down) is required to land passengers upon the summit. As we stood at the foot of the mountain a too daring member of the N. H. Conference came sliding down the railroad on a board, making the passage in twenty minutes. A wife of one of our Boston preachers walked up the road, a few weeks since—a wonderful feat, requiring especially wonderful feet. On the top, during such a day as we stood upon it, the view is indescribable. A graphic guide book says it is *unlawful*, in the sense of that word, probably, as used by St. Paul, when speaking of his heavenly vision. The awful, heaving waves of mountains just below you, the sublime

expanses of varied land and water scapes all around you, the distant coast line of the Atlantic, the surface of lakes, the uncounted towns—altogether form a vision that, having been once seen, never leaves the memory, but haunts it. You are in full sympathy with the apostles when upon the mount, in their amazement and prayer: "it is good for us to be here; let us build three tabernacles." The one already constructed here is a fine one, and well kept. It can accommodate one hundred and fifty guests, and, considering the expense of bringing its provision up the mountain, its price is very reasonable. A night here, with the opportunity to witness a sunset and sunrise, is an era in a human life.

Having thus enjoyed the wonderful vision of the mount, we come down again upon the plane of daily life, to wrestle once more with the "world, the flesh and the devil."

PROF. TYNDALL'S ADDRESS TO THE BRITISH ASSOCIATION.

It is not yet two years since Prof.

Tyndall gravely proposed to the Christian world his famous physical test of the efficacy of prayer. The discussions thereupon are still fresh in the public mind. The materialism of which the proposition was by many thought to strongly savor, is now put forth in the boldest manner before the British Association for the Advancement of Science, in his opening address as its President, on the 19th of August. This would seem to be his resort to the staggering blows administered by the friends of religion in the "prayer gauge" question; but the bad taste is none the less of seizing the occasion which custom prescribes for a review of the progress of science during the preceding twelvemonth, as the time for an independent publication of his personal theories. The materialism of which the proposition was by many thought to strongly savor, is now put forth in the boldest manner before the British Association for the Advancement of Science, in his opening address as its President, on the 19th of August. This would seem to be his resort to the staggering blows administered by the friends of religion in the "prayer gauge" question; but the bad taste is none the less of seizing the occasion which custom prescribes for a review of the progress of science during the preceding twelvemonth, as the time for an independent publication of his personal theories. The materialism of which the proposition was by many thought to strongly savor, is now put forth in the boldest manner before the British Association for the Advancement of Science, in his opening address as its President, on the 19th of August. This would seem to be his resort to the staggering blows administered by the friends of religion in the "prayer gauge" question; but the bad taste is none the less of seizing the occasion which custom prescribes for a review of the progress of science during the preceding twelvemonth, as the time for an independent publication of his personal theories.

The following, from the same Quarterly, applies right here:—"It is true that when any new scientific statement is unfolded which seems to collide against any previous opinion, whether scientific or biblical, it undergoes both a scientific and biblical severity of scrutiny. . . . But let a biblical exegete express a doubt, and a vociferous barking is raised, that upholders of creeds are trying to represent scientific inquiry. Perhaps the biblical interpretation is really a gloss borrowed from the former teachings of science, so that there is a real collision between science and scripture."

All religious theories, schemes and systems which embrace notions of cosmogony, or which otherwise reach into its domain, must, so far as they do this, submit to the control of science, and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and it is simply disastrous to-day. Every system which would escape the fate of an organism too rigid to adjust itself to its environment, must be plastic to the extent that the growth of knowledge demands."

The hot blood of the Irish Professor has impelled him to this bold leap into the very centre of the arena. Spoiling for a fight, and whirling his shield around his head, he not only fearlessly challenges all comers, but insists on provoking into contest those who might be disposed to pass him by. The supremacy of physical science over all religious thought cannot be more strongly asserted, and all "knowledge," of whatever kind, falls within its legitimate domain. Science may to-day teach one thing, and to-morrow another; and in both cases religion must submit to its "fate." Yet by the capital "P" he does not mean the personal God of Job, but by the operation of an insoluble mystery life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past."

This is the latest teaching of science.

In its presence religion must be dumb, or die! The Christian system, which says that all things were created through Jesus Christ, must eliminate such statements, or submit to its "fate."

The revelation which discloses the God

whom searching cannot find out, must perish before this new, but Christless, Godless gospel of materialism. Such are the demands of Prof. Tyndall; but never has a man prepared for himself a greater disappointment. We are glad he has thrown off all disguise, and we shall soon see the lines more rigidly drawn than ever before.

AFTER CAMP-MEETING.

We write a few impressions and strictures before distance dims them. We have attended several camp-meetings, and heard from more. They are a religious muster, where the few drill faithfully and prove their armor, the many go for dress parade, and the multitudes for such forms of amusement and dissipation as are offered and allowed by the laws of the encampment. Primarily they serve as an occasion for massing the Christian forces from the scattered fortresses of the region round about, for a tremendous onset upon the powers of the adversary; for the mutual stimulus of different companies to love and good works, and for the minglings of Christian fellowship; for the intensifying of spiritual power by abiding long in the presence of the Great Captain, until these separate cohorts should return each to its post, a host in itself. It is to be feared that this primary purpose is much weakened, as suggested by an able correspondent on our first page, and that, from being an aggressive religious force, they have become scarcely even conservative. Between their own hearts and God, how many can say that leisure, recreation, the desire to greet many friends, the enjoyment of extraordinary preaching, and the excitement of moving among multitudes, have not been the leading motives that have drawn them to the temples of the

grove, whose worship-inspiring solitude and stillness have been too often converted into the populous abode of ease and luxury? What proportion of the various Churches represented on the ground have generously rivaled each other in work for the Master? What proportion of any Society have dwelt the whole time in the secret place of the Most High, instead of making the meeting a day or two of transient visitation?

These questions hint at general evils. So far as the modern camp-meeting is responsible for them, it should purge itself; and when it becomes the place, or such a watering place, or lakeside resort, or forest city, a series of sermons will be preached by eminent pulpit orators, and various other interesting exercises will be introduced for the instruction and edification of the people.

If the religious exercises are mainly to give a religious coloring to a social gathering, or to furnish an intellectual entertainment to curious and critical thousands, let it be understood so; and let the line be sharply drawn between a special institution for the worship of God and a Christianized form of social recreation.

Let not religion be the scape-goat for pleasure; nor worldly pleasure, however innocent, be mistaken for piety.

But even where the primary notion is still uppermost, that the camp-ground is the place for the promotion of personal holiness and the conversion of souls, there are evils to be guarded against. Some Societies are feebly represented on the encampment. They are either small at home, or only a few choose to go. In such cases the tent-meetings, which are the real source of advantage to that Church, are often utterly lost; none are held; and the few either go nowhere, or scatter to the most attractive meetings in other tents. They may be individually warmed, but their power is lost where it is most needed. Better that two or three should regularly and persistently hold meetings in their own tent than go elsewhere; or, at least, let two or three of the weakest Churches unite and alternate from tent to tent.

The luxury of the modern cottage is dangerous to the real purposes of the camp-meeting. The god of ease will get some of the service that belongs to the God of Heaven. It may be urged that there is no virtue in cotton roofs and straw couches for the service of God; perhaps not. But there is just as little virtue in silks and broadcloths for the work of the plough or the kitchen or the trowel. For temporary specialties there is a *harmony* between the agency and the work to be done. One does not go to market with a coach and six. A week's work of prayer and praise in the forest does not involve a brown stone front.

Some of the preaching at camp-meeting is dangerous, and destructive to its real interests. The rustic pulpit is not a gladiatorial arena, for a test of personal prowess; it is not a platform for trivial sermons with reference to future appointments; it is not a stage for dramatic recitation; it is not a place for elaborate efforts of logic and eloquence on points of doctrine and ethics. Great sermons, in their usual acceptance, are great failures in stirring the elements that need to be reached in such audiences. If the spirit of the Master, when He had compassion upon the multitudes because He saw them scattered abroad as sheep without a shepherd, possessed the preacher, his sermons would take a different stamp. The great need of the throngs who fill the amphitheatre of the forest is not to be persuaded to repent; not to be told in what the kingdom of heaven consists, but to be made to feel that it is at hand; not to be convinced that Jesus is the Christ, but to behold the Lamb of God that taketh away the sin of the world. If preaching ever needs to be perverted by a tender, persuasive spirit, that melts the heart; or by that divine energy which is imparted by the baptism of the Holy Ghost, and breaks the stony will; or that unctuous of terror which will make him who delivers the message an Elijah or a Jonah, to utter God's warning to the wicked, it is when the minister stands before a camp-meeting audience.

Much of the evil to be deplored in connection with these gatherings arises from false ideas and attempts to render them popular. Their legitimate popularity would consist in a more rigid and exclusive devotion to religious exercises, more spiritual preaching, and more earnest efforts for the conversion of men than are usual in the Churches at home. It would make them legitimate if these Churches were to feel the thrill of their life and power long after camp-meeting is over. To secure this each Society must have its own home on the ground, and a representative force to man it. To individualize that force by private tents is to destroy its power. It is illegitimate and unfortunate to attempt to make them popular by secularizing the ground or its vicinity; by tickling the ear of the multitude through star preachers and great sermons; by brilliant receptions, and the announced presence of high dignitaries; by sensational novelties of any sort in modes and processes.

With all their incidental and growing errors, camp-meetings are still a means of grace to many. There are those to whom it is a joyful feast, a season of quickening, a new birthplace. The green leaves may look down on a multitude of dry and barren hearts, but they see also a few springs in the desert. The trees may bow their heads in sorrow over much that is discordant with the solemn harmonies of nature's temple, but they clasp their hands with joy over the sweet music of falling tears and contrite sighs. Let neither the world nor the devil record the departed glory of an institution that has done so much for the salvation of men; but let it be for the Church of the future more emphatically a Bethel than it has been for that of the past.

EDITORIAL PARAGRAPHS.

The best inspiration to success is success. It is no pleasure to us to learn, from the highest authority, that during the last year several of our newspaper neighbors have suffered a

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At the Democratic Convention recently held at Alexandria, Va., a delegate, in moving the unanimous nomination of General Hutton as Representative to Congress, says, "He made himself ours when he met the invaders on our borders, and dyed the Potomac red with the blood of the men of Massachusetts," and a not a voice rebuked him.

Whatever judgments may lay against the action of the present party in power, or its administration of government, it is very evident that the country is not ready to place itself in the hands of men that will not simply stand by and permit the former master to trample again upon the rights of their late chattels, but are already offering them aid and comfort, in their treasonable and bloody acts, as during the war, by resolutions and orations.

Our official papers are gathering up the interesting incidents, and the wise and quaint sayings of our late senior Bishop, the excellent Thomas Ashbury Morris, D. D.

The pens of some of our older ministers will soon be found moving with the grateful recollections they have preserved of this able and venerable man — his genial, social temper, his quiet and efficient administration of the work of the church during Conference, his easy, pleasant presidency of the sessions, his dry but bitter humor, his clear, comprehensive and short discourses, his sincere, cheerful and often tender expressions of personal religious enjoyment at love feasts, and his harmonious and exemplary life, through the long period that he has held and honored his high and responsible office.

Bishop Morris had reached his eighty-first year. For the last ten years, on account of physical infirmities, he has not attempted often to discharge the duties of his office, having been formally excused from them by the General Conference. He was present, however, and took part in some of the devotional services of the last General Conference. Bishop Morris was a Virginian by birth; Charleston, in West Virginia, being his early home. When nineteen years of age, under the preaching of Rev. David Young, he was soundly converted, and the succeeding year he was licensed to preach. He joined the Kentucky Conference in 1816; became a Presiding Elder in 1825; in 1831 he was a stationed preacher in Cincinnati, Ohio, and in 1834 was appointed the first editor of the *Western Christian Advocate*; in 1836, at the General Conference held in Cincinnati, he was elected and consecrated a Bishop of the Methodist Episcopal Church. His playful allusion to his proverbial moderation, at the time of his election, has been often referred to. He was a man of charming simplicity of character. Those who have not seen him in his prime can form no idea of his quiet power and prudent skill in the discharge of his delicate office, or of the delightful evangelical discourses, or of the sentiments, that used to fall from his lips.

The *Methodist* contrasts the results of his life with that of the late Bishop of Winchester — Dr. Charles Sumner — for forty years an occupant of the see of Winchester, now just deceased. The *London Spectator* says of him, ungenerously, "he wrote nothing, urged nothing, founded nothing." We think that Dr. Charles Sumner was a man of catholic spirit, interested in the great charities and missions of the world with the Established Church, such as the Bible Society; but his record poorly compares with that of Bishop Morris. The former drew from his Church \$5,000,000 as his salary during his Episcopacy, upon a memorable painted portrait of the Bishop when editor of ZION'S HERALD: —

He was raising up for himself a people here who would do great things in His name. There has been much more success thus far in Rohilkund than in Oudh, but we are hoping that our turn will come before long.

"I sincerely hope that the New England Conference will not forget its resolution to make a large increase this year in missionary money. There should be no backward steps in this matter."

The personal in our last paper, relating to the delegation from the Eastern Provinces to the General Conference, was not entirely correct. This Assembly, which opens on the 16th in Toronto, is the first General Conference of the Wesleyan Methodist Church in this country. The different branches of Wesleyans in Canada, and a body of the New Connection Methodists, now unite in one ecclesiastical organization, the former cutting themselves off from their relation to the parent Wesleyan Conference in England. Hitherto the Wesleyan body in the old country has nominated the President of the Canadian Conferences, and paid his annual salary.

At the Wesleyan Conference in England previous to the last, delegates from the Canadian branches took an impressive and tender leave of their long cherishing mother. They now conduct their own business, under their own officers, in their own way. The new representative body meets for the first time this week. Rev. A. W. Nicolson, editor of the *Provincial Wesleyan*, Richard Smith and S. F. Henstall are the delegates from the Nova Scotia Conference. These brothers made admirable addresses at the Preachers' Meeting, two weeks since, in Boston.

We have also been favored during the week with a call from Rev. D. C. Curry, delegate from Charlotte, Prince Edwards Island. Naturally enough the brethren of the Canadian Conferences look with much interest to the proceedings of the new Federal body, and to the fresh departure which Canadian Methodism is about to take.

One of the best-written, most interesting and practical of tracts that we have read for a long time, is Dr. L. D. Barrows' "Home as It Should Be." It makes a little volume of one hundred 16 mo pages, and is very handsomely published, on fine paper, with elastic cover, by Nelson & Phillips in New York. J. P. Magee has it in Boston. It forms an admirable gift to a newly married couple, and suggests many valuable lines of thought to a pastor, which could be profitably developed into a series of sermons upon home religion. Without soiling its pages with allusions to the vices of the hour, or to the sad breaches which open license is making upon the sanctities of the domestic circle, the little book points out the effectual way to defend the family fire-side from all this impurity and anguish, and to make the home as near like "Paradise Regained" as any human association on earth can hope to be. This handsome and wholesome little tract should find a place and readers in all our families.

The October *Ladies' Repository* comes to the office just as we go to press. Its table of contents looks inviting; but that portrait of Bishop Haven! How could you pass it, brother Editor? It looks like some smooth-faced, precise Wesleyan preacher of the class that formerly graced the Wesleyan Magazine, with immaculate neck-ties and funeral gowns, without a wrinkle. It is no wonder Haven, wherever it represents, is quite inclined to add the criticism of Mr. John R. Goodwin, upon a memorable

painting portrait of the Bishop when editor of ZION'S HERALD: —

'Tis a face of beauty,
A face to kiss —
Not one for the rough
And ready hand, thin —
Where is the sign
Of the strain and tsg
Of a soul at war
In that handsome mug,
At which such devil —
This daces — fight —
And act-hood loa —
For the truth and right?
Where's the flash of the eye?
The times of strength engraven?
The painter's told a lie!
This art the true Oil Haven!

Rev. M. M. Parkhurst and lady reached Boston upon their return voyage last Wednesday. Mr. Parkhurst met with a warm welcome from his many old friends in vicinity; and his genial and attractive Scotch wife won a host of friendly acquaintances with her pleasant face and winning words. Mr. Parkhurst gave the ladies of the Foreign Missionary Society a very interesting account of his tour through the mission stations of China, India and Syria, which we hope he will write out for our columns. His people in Chicago have made great preparation to give himself and bride a worthy reception when he reaches the scene of his pastoral service for the last three years.

Rev. W. A. Benton, the widow of the American Missionary in the Land for more than twenty years, who died so suddenly of an affection of the heart, some months since, as he was about to return to Syria, and while he was talking about the country, has prepared a series of lectures upon Syria, Lebanon, Oriental Life, Egypt, and Jerusalem, and is seeking opportunities to deliver them before Churches and Sabbath-schools. Mrs. Benton is very successful a lecturer. She is an easy speaker, has a conversational style, and is full of personal incidents and striking illustrations, obtained during her long residence in the East. She is educating her children, her three sons being now in different departments of Yale College, and two daughters with herself. Her lectures will be found peculiarly entertaining and profitable. Her address for single lectures or a course will be moderate, and can be obtained by correspondence with her at No. 14 Trowbridge Street, Cambridge, Mass.

Our readers may naturally confound the General Conference of the Canada Method Episcopal Church with that of the Wesleyan Church in the United States. The former has just been held in Napanee, on the Grand Trunk Road, under the presidency of its only surviving Bishop, the truly venerable James Richardson, D. D., now eighty-six years of age. Our Missionary Secretary, Dr. J. M. Reid, once before a candidate, was at the present session chosen a Bishop of this sister Church, and it was quite generally supposed that he would accept the office. He has, however, declined it, and Pres. Carman of Albert College, has been elected. The following are the statistics of the Church at present: Travelling preachers admitted on trial, 14; received into full connection and ordained, 9; elders ordained, 9; total travelling preachers, 236; increase of the year, 11; members in society, 22,041; increase this year, 855. The reports of Church property show 438 churches and 134 parsonages; total, \$800,550, showing an increase for the year of \$75,828. The delegates from our last General Conference to this body, Rev. Dr. Moses Hill and Homer Eaton, made very happy and fraternal speeches to the Conference, which were heartily cheered and responded to in kindly resolutions.

A correspondent of the *Nantucket Inquirer and Mirror* thus writes of one of our well-known Professors: —

"Mr. Edward — As one of the large congregations at the Unitarian Church last Sabbath eve, may I express the general appreciation of that able discourse on the harmony of science and scripture. Rev. Mr. Haskell, who so acceptably filled the pulpit, for an hour the eloquent speaker, Prof. L. Townsend, of Boston University, held the audience charmed by the richness of his matter and the grace of his manner. The influence of the sermon must deepen one's

confidence in the Book, so far as all morality and basis of true piety of all moralizing the learned divines for we hear them thus far in Rohilkund than in Oudh, but we are hoping that our turn will come before long.

"I sincerely hope that the New England Conference will not forget its resolution to make a large increase this year in missionary money. There should be no backward steps in this matter."

The Anti-Prohibitionists had a public meeting last week in Music Hall. The audience was not large, and came together very late. The music of the great organ was fine; the speaking was not. A number of orators, who had been invited, did not respond to their names. Singularly enough, they were all imperatively called away. Those that did speak made out the work of temperance men to be about the most wicked business that could be pursued. Dr. Goekritz (we hope it is spelled right) declared that prohibition was against the Creator, Christ and Christianity, and against nature and common sense, demoralizing in its character, and calculated to make men hypocrites. A comic poem was recited by M. Keler, and a closing speech was made by Mr. F. E. Fitzgerald.

Mr. C. F. Deems, who seems to be emulating Mr. Beecher in the variety and multiplicity of his labors, in addition to his pulpit and pastoral work and the editorial management of *The Christian Age*, has assumed the presidency of Rutgers Female College. Dr. Deems carries with him to this new office experience as an educator, great popularity as a Christian minister, and remarkable versatility and vigor as an organizer. The institution, years ago, was very prosperous, and enjoyed a wide reputation for the scholarship it secured and the accomplishments it taught; but of late its fortunes have been at a low ebb, every way. If any man can revive it, and breathe new life into its palsied members, the pastor of the Church of the Strangers can. We wish him the highest success.

Rev. Henry Morgan's new book and new lecture are awakening considerable interest. The book, "Shadow Hand Life Struggles," is meeting quite a demand from agents. The first edition was exhausted within a few hours. His new lecture, "Hidden Hand, Pulpit, and The Stage," was given for the first time in Boston Music Hall to a very large audience. It will be delivered before several colleges, commencing with Colby University, Maine. Allowing that strong passions may be depicted by the stage, he affirms that the pulpit awakens stronger and real emotions, higher motives and mightier interests. The lecture closes with an appeal to young men to study for the pulpit.

We trust our readers did not fail to notice the advertisement of Mr. Milton S. Vail, son of our respected Professor S. M. Vail, formerly of the Theological Seminary. Mr. Vail proposes to give instruction to German. Those that are personally acquainted with him speak in warm terms of his qualifications and of his Christian character. He has been for four and a half years a resident and student in Germany; has used German almost altogether, and speaks it as well or better than English. Has also studied the language carefully and critically. He desires to obtain a school in Germany, to defray the expense of his course at Boston University. This will be a fine, comfortable institute to ensure the best of private tuition.

Mr. Palmer has built a new and very pleasant parsonage for the use of Brother Soule, and his long line of successors. Movements are on foot for similar improvements at other points.

We regret to chronicle the continued ill health of Brother Messler. He is still in a very precarious condition, and is obliged to give up all labor for the present. We bespeak the sympathies and prayers of the Church for this estimable young brother. In view of this, and similar illustrations of over-work on the part of young men fitting for the ministry, of which the Church has had far too many, we earnestly plead with our preachers and people throughout New England to rally to the aid of the New England Education Society. It is simply impossible to picture either the need or the good such efforts would accomplish.

Rev. D. C. Cheney, of Russell, has gone to the Cincinnati Conference.

Rev. S. L. Rodgers, of the North Carolina Conference, is supplying with very great acceptance at North Amherst; the church is filled every Sabbath, and the pastor's fame spreads through all the region.

Our annual camp-meeting was a real success, so far as good weather, good numbers, and good feeling and good preaching are concerned. A goodly number of conversations took place, and the church was

filled every Sabbath, and the pastor's fame spread through all the region.

Joseph B. Hamlin, Jr., a graduate of Boston Latin School and of Wesleyan University, Middletown, is seeking the position of instructor in a school, or a clerkship in a book store. Mr. Hamlin is twenty-five years of age, and gives satisfactory assurances as to character and scholarship. His address is No. 2, Grant Street, Dorchester.

Rev. Gilbert C. Osgood, pastor of the Methodist Episcopal Church at Eggleston Square, is to absent from his charge during the month of September. His marriage to Miss Mary B. Hale, of Marblehead, took place on the 23d, at the Methodist church of that town, Rev. W. E. Huntington and Rev. L. Fish officiating. The church was filled at the appointed hour with hosts of friends, who were present to offer sincere congratulations to the happy couple.

Rev. H. L. Kelsey writes from Nasua, N. H.: "Our baby died August 15, aged 4 months and 9 days — a sweet little girl. Yesterday I received into the Chestnut Street Church by profession, all adults and married people but one young lady. One was a lady past 70 years of age, who was passing for the consideration of this great question.

Ex-Governor Perham was present to this meeting; and had we not known his religious sentiments we should have thought him a Methodist preacher in his most happy exhortation mode.

The representative men of the several Religious Clubs in New England were present, relating their experience in their lives of shame and sin, and of reformation and salvation. What was remarkable in these experiences was, that they almost uniformly attributed their redemption to manhood to the grace of God. Some of these experiences were most heartrending and thrilling.

Elect ladies from Chicago, Newark, Brooklyn and New York are here, in the love of Christ, speaking with marvelous power. Among these were Miss Willard, late of Northwestern University, Mrs. Hart and Mrs. Johnson of Brooklyn, Francis Murphy, who is a miracle of the power of grace, is chairman of the executive committee, and has charge of the meeting. J. K. Osgood, the father of this reform movement, is throwing his whole power in this meeting.

The Quarterly meeting of the managers of the New England Education Society was adjourned to Wednesday, September 30, at 2 P. M., at 36 Bromfield Street.

Mrs. Mary E. Taylor, wife of Rev. C. W. Taylor, of the New Hampshire Conference, died, after a brief illness of typhoid fever, on Friday, September 4th.

Rev. James Mudge writes, in a private note accompanying a communication, which will appear next week: — "Thus far I have been kept, as my wife also, in excellent health, strength and spirits, for which I am very grateful. The sanitarium at Nyne Tal has been very crowded with missionaries out of health this season, and most have been much benefited by the change. Dr. Thoburn has just gone up there, to spend a few months in following up the work where he had a fine result last year. Bro. Mansell, our Presiding Elder, takes his place for the present in Calcutta. Here in Lucknow we are all well, I believe, and pushing matters, as far as openings occur."

"I have just returned from a brief visit to Shahjehanpur, Bareilly and Moradabad, where I found abundant indications that

we are happy to learn that Rev. W. J. Parkinson is meeting with good success in raising money for a church edifice in Wilmington, N. C. Donations may be sent to his address, to the care of J. P. Magee, 38 Bromfield Street.

Among the articles crowded out this week, are an account of the recent Quarterly meeting of the W. F. M. Society in Wesleyan Hall, an important letter from our Kentucky and Troy Conference correspondents, several camp-meeting reports, etc. When two of these latter are sent, our rule avers that

masses here assembled. All denominations are here. Congregationalists, Baptists, Episcopalians, Methodists, Quakers, Shakers are holding sweet communion with each other, and the Methodists are not more enthusiastic than Quakers and Congregationalists. This new departure in the temperance work is acknowledged by all to be of God.

Thursday Afternoon the vast congregation organized a National Temperance Camp-meeting Association.

Rev. W. H. Boole of New York, while I am writing, is preaching one of his initiatic sermons, one of them being "Go forward," and we all feel, under the inspiration of this hour, that we will go anywhere, and follow God whithersoever He may lead us.

Rev. J. McMillan, one of our most earnest and faithful ministers of Gorham, Me., is lying very low with disease, and little hope is entertained of his recovery.

A grand revival interest is following the Marlin's Grove Camp-meeting. On the Frysburg charge Brother S. F. Strout is working with courage.

Connecticut.

Willimantic Camp-meeting. — The fifth camp-meeting at Willimantic has been one of the best ever held there. The weather was fine, and the preaching mostly plain and practical, though in a few instances there was a little too close confinement to manuscript, and a little too much extended analogy to be well adapted for camp-meeting. The singing, under the direction of long honored chorister, Harry Wilson, cannot easily be surpassed. Great prominence has been given here of late years to the altar meetings before the stand, and they have proved to be Pentecostal seasons; believers have here entered the valley of blessing, have taken "full salvation at high cost," and gone forth to preach Christ with great success; others have been reclaimed; and many have here been converted, and gone to their homes rejoicing in the Lord. These meetings this year have been attended with great power. The meeting commencing Friday, at 2 P. M., including two sermons, continued without interruption for twelve hours. Only those who have witnessed such scenes can have any adequate idea how this meeting was conducted. The new Presiding Elder, Wm. H. Stetson, has truly been a leader of the hosts of Zion this year. In the meeting above referred to he labored faithfully and zealously till past midnight. The meetings in the Society tents and houses have been seasons of hearty meeting and turning to God, though it is to be feared that some of the preachers and some of the tents' companies have not paid all that attention that ought to have been paid.

Two novel features were introduced with great success at this camp-meeting. The first was a model Bible service, Sabbath morning, under the direction of W. R. Burnham, of Norwich, and Rev. J. T. Benton, of Uncasville. About 600, including officers and teachers, were engaged in this service, and hundreds more witnessed it. The lesson for the day was thoroughly taught and reviewed, making one of the most profitable services of the camp-meeting. The second was a grand temperance meeting on Wednesday A. M. The speakers, Rev. N. G. Lippitt, J. Gray, A. J. Church, and J. H. James, spoke strongly in favor of prohibition, and enforced the duty of the Church in reference to the temperance cause.

Pelham has built a new and very pleasant parsonage for the use of Brother Soule, and his long line of successors. Movements are on foot for similar improvements at other points.

We regret to chronicle the continued ill health of Brother Messler. He is still in a very precarious condition, and is obliged to give up all labor for the present. We bespeak the sympathies and prayers of the Church for this estimable young brother.

In view of the dust at our meeting this year, the Association instructed the Executive Committee to provide for sprinkling the grounds next year, if it should be needed; and a good Baptist brother promises to pay five dollars toward the sprinkling!

There are now about 225 tents, cottages, and houses upon the ground, and the prospect is of quite a large addition next year. Let me here remind all those Societies on Norwich District which have not contributed towards furniture for the use of the Presiding Elder, that they should do so without delay.

ROBERT CLARK, Secretary.

Rhode Island.

Greenwich Academy. — We cut from a local exchange the following: "We are glad to learn that the Academy opens with a larger number in attendance than for some time previous — more ladies than for five years, thus indicative of the growing confidence of the public in the Institution and its management. The new teachers start off most promisingly. Prof. Hastings' plan of placing a teacher with the pupils at their piano practice, is a new thing, but the increased thoroughness secured already appears. The chorus practice, two evenings each week, gives promise of the good things to come, when the Professor shall see fit to favor us with one of his concerts.

The commercial department is highly prosperous under the vigorous management of Prof. Stanford. His pupils in telegraphy will be long competent to take charge of some of our important offices, while those in the business course are receiving as thorough instruction as can be obtained at the best Commercial Colleges. Prof. Stanford's Manual for Students is pronounced one of the best works for instruction in the science of writing yet published.

Miss Weatherwax, in the English department, is vigorously starting off with large classes, and is doing well. Prof. E. Thoreau, a native Frenchman, takes charge of the French and German, of whom Wendell Phillips says: "I know Prof. T. for many years, and am familiar with his method of teaching. Nothing can be better. He is thorough master of the languages he undertakes to teach, and also remarkably able to communicate his knowledge. If I had leisure I should myself become one of his pupils; and I am sure any community is fortunate in securing his services." On Monday and Thursday of each week, any member of the school can take private lessons in either French or German.

THE SUNDAY SCHOOL.

Third Quarter.

Lesson XIII. Sunday, September 27.

By Rev. D. C. KNOWLES.

Review of Third Quarter.

LESSON I.

1 What can you tell about the author of this Gospel?

2 What can you tell about John the Baptist?

3 How did he prepare the way of the Lord Jesus?

4 What did Jesus wish to be baptized?

5 How did John's baptism differ from that of Jesus?

6 What is meant by the Spirit?

7 Whose voice was heard from the heavens?

8 When was it heard again from the heavens?

LESSON II.

1 Who were Simon and Andrew?

2 What did Jesus mean by "fishers of men"?

3 Why did they follow Him?

4 What is meant by a synagogue?

5 What is an unclean spirit?

6 Why was the spirit excited in the presence of Jesus?

7 Why did Jesus drive him out of the man?

8 How were the people affected by this miracle?

LESSON III.

1 Why did Jesus leave Capernaum and go into other towns?

2 Who came asking a favor of Jesus?

3 Why did he not go to a physician?

4 What can you tell about leprosy?

5 Did this leper believe that Jesus could heal him?

6 Had this belief anything to do with his being healed?

7 Was not Jesus defiled by touching him?

8 Why did not Jesus heal all lepers?

9 Why did He tell this man to go to the priest?

10 Why did He tell him to say nothing to any man?

11 Does this teach us to keep still about salvation?

12 How is leprosy like sin?

LESSON IV.

1 Why did the multitude resort to Jesus?

2 What did He teach them?

3 Who was Levi?

4 What did Levi leave to follow Jesus?

5 Did it pay to do so?

6 Why did the Pharisees object to the course of Jesus?

7 Why did Jesus eat with publicans and sinners?

8 How would such a course help Him in His work?

9 Is it wrong to make a feast?

LESSON V.

1 What is meant by "corn fields"?

2 Why did the disciples eat the corn?

3 Was it wrong to take the grain?

4 Why did the Pharisees find fault?

5 How did Jesus reply to them?

6 For whom was the Sabbath made?

7 How is it kept at God's command?

should be?

8 Had Christ a right to do what He would on the Sabbath day?

9 Why did the Pharisees watch Jesus?

10 What was the nature of Christ's anger?

11 How did this miracle affect the Pharisees?

LESSON VI.

1 Why did He pass over to the other side?

2 How many went over with Him?

3 Why did He sleep on the passage?

4 Was this an ordinary storm?

5 Why did the disciples turn to Him for help?

6 Did Jesus care for them?

7 Was their language to Him respectful?

8 Was it harder for Him to calm the winds than to arouse them?

9 Who controls nature?

10 Had the disciples perfect faith?

11 How did this miracle affect them?

12 Had they perfect faith in Him after it was performed?

LESSON VII.

1 Where was the country of the Gadarenes?

2 What is meant by "the tombs"?

3 Why did this man dwell in them?

4 How did the "unclean spirit" treat him?

5 Does sin always injure us?

6 What kind of worship did he give Jesus?

7 What did the unclean spirit fear?

8 Why did he call himself Legion?

9 Why did they ask to go into the swine?

10 What did the swine do?

11 Did they enjoy the society of the devils?

12 Why was the man worth more than the swine?

13 Which did the Gadarenes value most?

14 Why did not Jesus let the man go with Him?

LESSON VIII.

1 With whom was Jesus going?

2 How long had this woman been diseased?

3 What had she done to get well?

4 How did she approach Jesus?

5 Why did she touch the hem of His garment?

6 What did her faith do for her?

7 Was it faith or Jesus that cured her?

8 Did Jesus know who touched Him?

9 Why then did He ask?

10 Why was the woman afraid?

11 What good did her confession do her?

12 Can we touch Christ now?

13 Why did not the crowd get healed, seeing many of them touched Him?

LESSON IX.

1 Who was Jesus?

2 What did he want?

3 Why was he so earnest?

4 What news came to him by the way?

5 Why did Jesus tell him not to fear?

6 Who went with Him into the chamber?

7 What were the mourners doing?

8 Did Jesus condemn their conduct?

9 What did He mean by saying the damsel "sleepeth"?

10 Was she really dead?

11 What takes place at death?

12 Who gave her life?

13 What did His command them to do?

14 What will Jesus do to all the dead?

LESSON X.

1 Who was Herod?

2 How did he feel toward John?

3 Who was Herodias?

4 Why did she hate John?

5 What great feast was made?

6 What pledge did the king make?

7 What did the daughter ask?

8 Why was the king sorry?

9 Who buried John?

LESSON XI.

1 Why was Jesus moved with compassion?

2 What did they do all day?

3 Where were they?

4 How much food had they?

5 Who waited on the people?

6 How did they seat them?

7 What kind of a blessing did Christ ask?

8 How many were fed?

9 Where did Jesus get the food?

10 How much was left?

LESSON XII.

1 Who was this Syrophenician woman?

2 What did she want?

3 What hinderances did she meet?

4 What is meant by "the children"?

5 What was it given her the victory?

6 Was this woman's faith reasonable?

7 Is such faith common?

8 How did it affect Christ?

9 How did she find her daughter?

10 What will faith do for us?

The Family.

A BEGGAR.

BY GEORGE H. FULLERTON.

O Lord! again I come to Thee,

Still begging for Thy charity;

I am a hungry beggar still —

A man whose pockets never fill;

It seems, O Lord! Thou wilt despise This constant need, these constant cries.

5 Did it pay to do so?

6 Why did the Pharisees object to the course of Jesus?

7 Why did Jesus eat with publicans and sinners?

8 How would such a course help Him in His work?

9 Is it wrong to make a feast?

10 What is meant by "corn fields"?

11 Why did the disciples eat the corn?

12 Was it wrong to take the grain?

13 Why did the Pharisees find fault?

14 How did Jesus reply to them?

15 For whom was the Sabbath made?

16 How is it kept at God's command?

17 Should be?

18 Had Christ a right to do what He would on the Sabbath day?

19 Why did the Pharisees watch Jesus?

20 What was the nature of Christ's anger?

21 How did this miracle affect the Pharisees?

22 Is it wrong to make a feast?

23 Why did He sleep on the passage?

24 Was this an ordinary storm?

25 Why did the disciples turn to Him for help?

26 Did Jesus care for them?

27 Was their language to Him respectful?

28 Was it harder for Him to calm the winds than to arouse them?

29 Who controls nature?

30 Had the disciples perfect faith?

31 How did this miracle affect them?

32 Had they perfect faith in Him after it was performed?

33 LESSON VII.

34 What is meant by "the tombs"?

35 Why did this man dwell in them?

36 How did the "unclean spirit" treat him?

37 Does sin always injure us?

38 What kind of worship did he give Jesus?

39 What did the unclean spirit fear?

40 Why did he call himself Legion?

41 Why did they ask to go into the swine?

42 What did the swine do?

43 Did they enjoy the society of the devils?

44 Why was the man worth more than the swine?

45 Which did the Gadarenes value most?

46 Why did not Jesus let the man go with Him?

47 LESSON VIII.

48 With whom was Jesus going?

49 How long had this woman been diseased?

50 What had she done to get well?

51 How did she approach Jesus?

52 Why did she touch the hem of His garment?

53 What did her faith do for her?

INSURANCE DEPARTMENT.

If there are any defects in the operations of ordinary life insurance, they seem to be effectually remedied by what is called the Tontine system, which, while securing to the families of those who die early a sufficient return for the money invested, secures to the long-lived policy-holders pecuniary advantages proportionate to their continued payments. The principle of this form of insurance is, that the surplus or accumulation on each policy is ascertained and declared at the end of ten, fifteen, or twenty years, the period named by the insured person at the time of his application. The policies terminating by death in the interval are paid, but without their profits, these being reserved to accumulate for the benefit of those who live and keep their insurance in force to the end of the Tontine period.

It has been said in regard to the ordinary form of life insurance, that large sums are received by the heirs of policy-holders who die early, while the heirs of long-lived policy-holders receive less in proportion to the payments; also, that a policy can never be given up without a loss; and that for trivial causes, persons will stop paying their premiums, and give up their policies. Now, the Tontine plan, as its nature shows, not only meets all these objections, but provides a way by which the insured person may give up his insurance contract at a certain specific time, with an absolute gain; and by making it impossible for him to give it up at any other time without a loss, it fosters in him a habit of economy, and urges him to accomplish the object for which the life insurance was effected.

This plan has been practiced now for several years by the Equitable Life Assurance Society; but the Society is careful to recommend the Tontine policy to those persons only who have a reasonable expectation of being able to continue their annual payments to the end of the term. For it cannot, like an ordinary policy, be the first and easiest thing to be given up when the holder meets with pecuniary embarrassment, or is persuaded to use his money in a temporary speculation. Out of a large number of policy-holders, a greater number will of necessity continue to pay the premiums under the Tontine plan, than under any other plan; and many a bereaved family will be thankful for that bountiful provision of life insurance, which became their inheritance because of the inflexible principles of the Tontine system of insurance.

Business Notices.

Centaur Liniments.

ailay pain, subdue rheumatism, heat burns, and will cure scrofula, spavin, and any deaf, bone or muscle ailment. The White Wrapper is for family use, the Yellow Wrapper is for animals. Price 50 cents; large bottles \$1.

Children Cry for Castor—Please take a perfect substitute for Castor oil, but more efficacious in regulating the stomach and bowels. 12

DR. E. D. SPEAR,
OFFICE AND RESIDENCE
713 WASHINGTON ST., BOSTON.

To the many who need the services of an experienced, successful physician, we would say consult Dr. E. D. Spear, 713 Washington Street, Boston. Remarkable cures, and you will never regret having taken his advice.

Dr. Spear may be consulted upon all diseases free of charge.

A. S. FLAGG, Dentist.
120 Tremont Street,
Boston.

DR. STRONG'S REMEDIAL INSTITUTE, Saratoga Springs, has Turkish, Russian, Sulphur, Hydropathic, and Electric Thermal Baths, the Equalizer, Movement Cure, and other facilities for the treatment of nervous, lung, female, and chronic diseases. For references, particulars, etc., send for circular, 12c now.

CARPETS AT LOW PRICES.
One Dollar Superfine at 70 Cents.

We have just purchased of the Administrator the product of a factory of late Philadelphia manufacturers, of the best quality, which were Superfine, modern style, and will be sold at 70 cents for 70 cents. These are the cheapest carpets that have ever been sold in Boston.

Also 200 rolls Tapestry Brussels at \$1.10.
Also 150 rolls Carpet Brussels at 40 cents.
Also 150 rolls Carpet Brussels at 25 cents.
Also 150 rolls Orléans Brussels at 25 cents.
Also 150 rolls Chenille Cloth, from 30 cents up to the cost of production.

NEW ENGLAND CARPET CO., REMOVED TO 65 HANOVER ST., BOSTON, 44 Opposite American House.

Several Quarterly Meetings, Acknowledgments, Marriages, etc., are necessarily deferred till next week.

Church Register.

THE BOARD OF CHURCH EXTENSION of the N. E. Conference, consisting of Joseph Steiner, Rev. J. W. Hamilton, Jas. F. Magee, Liverus Hall, Isaac Cooper, Philip Nickerson, and Andrew Gore, are requested to meet in the Committee Room, 36 Broadfield St., next Monday, 21st Inst., at 9 A. M. A. McElroy, President.

THE HANOVER STREET M. E. CHURCH will hold a Fruit Festival in their vestry, Wednesday evening, 22d, for the benefit of the poor. The event will be on a grand and a general entertainment will be provided. We hope all who can will go and help on this earnest and vigorous Church. Tickets can be had at the Brother Magee's, at 25 cents each.

SPECIAL NOTICE.—Will those brethren who expect to attend the Providence District Preachers' Meeting, to be held in this place, Oct. 6, 7, inform me by card, that I may know how many to provide for the oblation pasteur.

Westerly, Sept. 16, 1874. F. A. CRAFTE.

THE WORCESTER DISTRICT PREACHERS' MEETING will be held in this session on Tuesday, Sept. 18, at Grace Church, Worcester, commencing at 10 o'clock. The programme of subjects is as follows:—

1. Temperance Reforms in its Relation to Politics. Daniel Wait, H. C. Parsons, J. W. Fenn, Wm. A. Norton; 2. The Best Method of Conducting Picnics and Conventions. Meetings. H. D. Weston; 3. Prof. Tyndall's Last Athlete Attack. A. A. Wright; 4. "In what sense do the Terms 'Regeneration,' 'Entire Sanctification,' 'Holiness,' 'Perfect Love,' and 'Christian Perfection' agree?" and wherein do they differ? C. D. Mills, S. C. Chase, Secretary.

NOTICE.—The Conference Board of Church Extension for Providence Conference will meet at the vestry of Mathewson Street Church, Providence, on Tuesday, Sept. 22, at 10 o'clock A. M.

M. J. TALBOT, President.

Warron, R. I., Sept. 11, 1874.

THE GARDINER DISTRICT MINISTERIAL ASSOCIATION will meet at South Parson's, Ms., Oct. 1874, and continue until the evening of Oct. 18, 1874.

Tuesday, 8 A. M., Preaching, by D. W. Leacheur, 24th & 25th. Devotional Exercises; 2. Organization; 3. Brief Reports from Pastors, etc. The spiritual condition of the district.

Year, a Review of Religion on Every Circuit and Station in Gardner District; 2. W. S. Jones, Francis Groveron; 5. Sketch of Sermons Preached the preceding Sabbath, J. B. Lapham, T. M. Preaching, 24th & 25th. Report of the Association; 6. "How to Secure Success." During the present Conference Year, a Review of Religion on Every Circuit and Station in Gardner District; 2. W. S. Jones, Francis Groveron; 5. Sketch of Sermons Preached the preceding Sabbath, J. B. Lapham, T. M. Preaching, 24th & 25th. Report of the Association; 6. "How to Secure Success." During the present Conference Year, a Review of Religion on Every Circuit and Station in Gardner District; 2. W. S. Jones, Francis Groveron; 5. Sketch of Sermons Preached the preceding Sabbath, J. B. Lapham, T. M. Preaching, 24th & 25th. Report of the Association; 6. "How to Secure Success." During the present Conference Year, a Review of Religion on Every Circuit and Station in Gardner District; 2. W. S. Jones, Francis Groveron; 5. 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